Millennial Star

February 1945

WITH malice towards none, with charity for all, with firmness in the right—as God gives us to see the right—let us strive on, to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphans to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

Abraham Lincoln

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

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Help, Lord; for the godly man ceaseth: for the faithful fail from among the children of men.

Psalm 12.1.

OF MAPS AND MEN

For seven months now I have been studying, daily, a large map of Europe pinned to my wall, and I have, as the news indicated, moved my little flags, Union Jacks, "Old Glories" and Hammers and Sickles.

Forward a little, a rapid movement, a reverse, then stationary. In U.S.A., in Australia, in South Africa and, no doubt, in Germany, people are doing the same thing—with different interests. Slowly we have seen the lines closing up, advancing relentlessly. Slowly we watch the net draw tighter and our attention becomes riveted on a focal point, the capital of the enemy domain. Often, as I have engaged in this flag fiddling, I have remembered the story of the early years of a famous modern writer, in which he describes the magnificent wars he planned and fought on the floor of his nursery as a child with his lead soldiers and animals, with wooden-brick built fortresses and mountains made of heavy volumes, and jungle growth imagined out of a woolly hearthrug embellished with privet sprigs. This man is a great philosopher now, accepted as a leading authority on world problems.

I am sure we have all planned our armies' moves many times; we have deprecated the action of some general, and when some move has failed, no doubt we have said, "I told you so!"

It is so easy to move a flag. Maybe a thousand men have died to enable us to move it. Relentlessly we move in on the citadel of the opponent. And when it is fallen, what then?

Let us not lose sight of the peace to be planned when the war is won. We shall not be able to follow that on a map or chart, but we will be in it—helping perhaps.

Have you thought of that? J.P.H.

TRUE TO THE FAITH

Address delivered at the Saturday afternoon session of the 115th semi-annual general conference, October 7th, 1944, in the Tabernacle, Salt Lake City, Utah

I THINK nobody could stand here and look over an audience like this and fail to be impressed with the importance of this occasion. Men who come here from all over the United States to be here in general conference for three days, paying the expense incurred, and sitting in meeting day after day to be instructed by other men, are certainly in earnest. Yet, this has been the custom of this church from the beginning.

The purpose of our being together is that we may think seriously, and wait upon the Lord. We are living eternal life, and here in mortality is the opportunity that God has given to us to prepare for happiness. I sometimes have said to my friends when they seemed to be at the crossroads, uncertain as to which way they wanted to go: "To-day is the beginning of eternal happiness or enternal disappointment for you." We have our free agency; the Lord will not take it away from us.

About a hundred and twenty-five years ago a boy fourteen years of age, named Joseph Smith, lived with his parents near Manchester, New York. He was taught to study the Bible. In the community in which he dwelt when he was fourteen years of age they were holding religious revivals. The various denominations were inviting those who came to the meetings to join one of their groups. This boy was a little uncertain about which group he should join. He wanted to belong to the one that would please his Heavenly Father.

He had read in the Bible: "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him," and with that in his mind, he decided to put it to the test. The Lord would tell him which church he should be identified with.

He went out into the woods near his home and knelt down to pray. His own statement is that he saw the Father and Son, and in answer to his question as to which church he should join, They informed him that not any of them was pleasing to the Lord, and that if he would be faithful there would be given to him a great opportunity to bring new light into the world. That was the beginning of the Church of Jesus Christ of Latter-day Saints.

Prior to that the people did not believe that God could be seen; they did not believe that we would have any additional information. They said the Bible contained all that the Lord had spoken and would speak. But when this young man, not yet fifteen years of age, listened to the voice of his Heavenly Father, he knew that the heavens were not sealed and that the Lord could speak again; and soon he began his ministry. During the period from that time until now, the representatives of the Church of Jesus Christ of Latter-day Saints have traversed many parts of the world, and have gone with kindness and love in their hearts and invitations to their fellows to accept the message of truth, not to give up any good thing they have possessed, but to add to the good things that they did have, and put themselves in condition to know the purpose of life.

The result has been that the membership of this church has continued to increase. Driven from their homes repeatedly, under the guidance of a prophet of God, they finally settled in the tops of these everlasting hills, and from that time until now, this land, then desolate and forbidding, has continued to produce, until to-day it is as the garden of the Lord.

WHEN the pioneers came into this valley, on the 24th of July, 1847, this was a wilderness. To-day comfortable homes, houses of religious worship,

business places, all these things have come, built from the grass-roots, if you will, by a people who came with only what they could bring in their wagons, and from that time until now they have believed in God and have worshipped Him in spirit and in truth. They have sent more than 60,000 of their own members into the world to divide with our Father's other children the gospel of Jesus Christ, our Lord.

The result has been that we have continued to be happy; we pass through the experiences of mortality like other people, but we have had an anchor that has made our lives delightful, and when we were in doubt, like the Prophet Joseph Smith when he was a boy, we have this comfort: If we will go to the Lord in prayer, He will give us comfort.

Reference has been made in this conference to the importance of seeking the Lord in prayer. And we should know that

cause of the Master, demonstrating by their conduct that they know that God lives and that Jesus is the Christ.

Many of them may not return; quite a number of them have already given their lives in order that liberty of conscience and religion may remain in the world, but they have faced their problems believing they were doing their duty to God as well as their country. They have this assurance if they have kept the commandments of God, that they are living eternal life, that they will be resurrected from the dead, and that they will again have the companionship of those they love when this earth shall have been cleansed of all impurity and become the celestial kingdom.

TO-DAY you men are here with that serious thought in your minds, and as you read the papers—and it is very distressing to read the papers—and as you

by President GEORGE ALBERT SMITH

OF THE COUNCIL OF THE TWELVE

our prayers will not avail us much unless we repent of our sins. Faith, repentance, baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost, are the fundamental teachings of our Heavenly Father to us, and have been the groundwork of the church since it was organised.

Reference has been made to the fact that we are engaged in a terrible war. We are involved in it, far though we are from the scenes of conflict. But there are two wars going on, one a war for the destruction of human life and property, the other for the destruction of eternal happiness. The latter one is the most serious because it is eternal.

To-day we have comparatively few regularly called missionaries in the world, but we have about 80,000 members of the church in the armed services of our nation If they have been properly taught in their homes, and have availed themselves of that teaching and conformed their lives to the inspiration that should come therefrom, all of them are missionaries. Thus, there are to-day in the world, by example, if not by precept, 80,000 missionaries labouring for the

examine the public magazines that come to your table, you see that not only is the world at war, but it is drinking in the filth and degradation of humanity through the printed word, and through the information that is scattered broadcast. I was thinking to-day, if the magazines that I find upon the tables of my brethren and sisters, the popular magazines of the day, had been brought into

my mother's home when I was a child, I would have been denied the privilege of looking at the pictures and reading the stories. There is so much in them that is debasing and destructive of the morals of humanity. But we go serenely along and our children are exposed to those things. If we are properly taught, it is a joy to have in our homes the purity of virtue, the sweetness of righteousness.

A number of years ago I was riding on a train with one of our prominent Catholic bishops—a very fine character—and as we conversed and compared notes, he made some expressions with reference to the faith of the Latter-day Saints and their high standard of morality, and intimated he would like to know why it was that we were able to maintain such a desirable condition.

I confided in him and said: "From my mother's knee I have been taught that this body of mine should be kept sacred, as the tabernacle of an immortal spirit. I was taught when I was a child that to be clean in my living was most important. In fact," I said, "upon one occasion my father called me to him when I was just a young man, and he said, 'My son, I have something I want to say to you.'" And I said to the bishop: "I loved my father; I almost worshipped him, and anything that he said to me sank deep into my soul. He said, 'My son, there are reports of evil in the community; bad men and bad women are coming in from different parts of the country, one or two at a time. I hope that you will avoid them, but if by any chance any wicked man were to enter into our home and attempt to take the virtue of your mother or your sister, I want you to know from your father that I would expect you to defend that virtue with your life. Then,' he said, 'that is not all. I lay the same obligation upon you with reference to every other man's wife and daughter.'"

As the bishop looked at me, I said: "That sank into my soul, and has been an armour to me as I have travelled through the world, and it has been a joy to me to hold up to our Father's other children that standard of virtue: not only shall we not have our own despoiled, but we should see to it that no other man's family should be despoiled."

He looked at me and said: "I thank you for that suggestion. I have never heard anything just like that. I hope you will have no objection if I repeat it as I go among my people."

It is regrettable that in the world to-day in many cases men do not appreciate that this temple of the body is sacred and should be so held, that this body of ours was given to us as a tabernacle for the spirit while we are here in mortality, but that the spirit that is in this tabernacle came from God. He is the Father of it. If men realised that, how much more careful they would be to protect this tabernacle and keep it wholesome and delightful.

THINK of what is presented to us in the world to-day. Not only has mankind strayed from the moral teachings of our Heavenly Father, for we were told here to-day that among the armed forces, those who are facing death, a large percentage of them are not living moral lives. I am happy to say that I believe that in that group that has gone out from the Church of Jesus Christ of Latter-day Saints there are thousands who will return home just as clean as they went, if they come at all, and if they do not come back to us alive, they will be prepared to stand in the presence of their Maker and give an account for the time they spent on earth, and explain to Him why they are there now because they offered their mortal lives to safeguard their fellows.

To-day I am thinking of the need not only of prayer, not only of faith—the world is teaching that, too—but I am thinking of the need, the sublime need, if I may use that term, of repentance from the things of the world and the turning away from the temptations that afflict mankind.

We are in the Church of Jesus Christ of Latter-day Saints because we desire eternal life in the celestial kingdom. We cannot have that kind of a life unless we keep ourselves clean. It would not make any difference who the man is, whose son he is, or what family he belongs to, or

what church he belongs to, if he despoils his body he must account some time to God for his base life.

So we who have had a proper teaching should instil in the lives of our families, the seriousness, not only of keeping ourselves as we should be, but if we should make a mistake, how great the need of repentance before it is too late. So let us set our houses in order. When we write to our loved ones who are in the army and navy and air service, send them a message of confidence. Say to them: "We count on you," even as the patrician mother who gave a shield to her son who was going to the army, and said: "Come home with it or upon it." So we should say to these boys, by letter if we have not already trained them, "Come home in purity, or come home not at all."

make us secure against all evil, if we will permit is to to do.

IN conclusion let me say, knowing that I stand here as one of the older ones among you, I leave with you my testimony. This is not some imaginary thing with me; I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the living God, as I know that I stand here and speak to you; and with that knowledge in my soul I plead that we shall go forward with faith and with prayerfulness and with hope and courage to receive at the hands of our Heavenly Father a glorious welcome home when mortality shall cease and we go on to immortality. I pray that it may be so for us and for all that we love, wherever they may be.

"Let us go to Him. and plead for power to resist evil and to cleave to that which is right"

That is the gospel of Jesus Christ; that is the purpose of this conference. The reason we are here to-day is that we believe sincerely that we are the sons of God and that He desires that we be happy forever, and the life that is to make us happy is the life that conforms to the teachings of the gospel of Jesus Christ, our Lord. Let us see to it that wherever we go to teach by precept the gospel of repentance, and by our conduct live the gospel of repentance and faith in God; and in prayer let us go to Him and plead for power to resist evil and to cleave to that which is right, that in the end we may have the companionship of those we love, throughout the ages of eternity, and that right here upon this earth, when it shall become the celestial kingdom.

That is why we are here to-day, brethren. That is the blessing that God has given to us in the gospel of Jesus Christ—it is that anchor that should

One word more. Let us remember the mothers of these men who are in the missionary field and in the armed services—for they are both the same—let us remember these good women, and where they are bereft let us go out of our way to comfort their hearts. They have not given their own lives, but they have given that which is dearer than life itself, and we owe it to them, after the sacrifices they have made to bear children, to surround them by the arms of our love and let them feel that we are in sympathy with them, and grateful that they are able to go on, waiting for the gathering of the family when it shall finally come.

God bless you, and peace be in your hearts and in your homes, throughout our great land, and throughout the world as a result of repentance and righteousness, I humbly pray, in the name of Jesus Christ.—Amen.

LIVING ALL TRUTH

Address delivered at the Saturday afternoon session of the 115th semi-annual general conference, October 7th, 1944 in the Tabernacle, Salt Lake City, Utah

MY brethren and sisters and friends, I use this salutation advisedly, for I realise that I am not only addressing a large congregation of men holding the priesthood, and officers of leadership in the church, but another group, possibly larger than this, that is on the outside listening in, made up of faithful men and women of the church, and possibly some who are not members of the church. I salute them, and you, my brethren, as my friends.

I have a friendly feeling toward all those who hear my voice, and toward all mankind. I hope that feeling is reciprocated. I would like to do something for my friends, but what can I do? I remember the Apostle Peter on one occasion when there was an afflicted person pleading for aid, he said: " Money, I have not, but such as I have, I give freely unto you. Be ye healed." And he was healed.

Money I have not to give to my friends who are so numerous, but as a witness for the Lord Jesus Christ I would point the way to those who have not understood the way of life and salvation—the way into that narrow path that leads to that goal. And to those who have entered the path I would counsel them to neither deviate to the right nor to the left, but to pursue a straightforward course, that when they reach the end of the trail they will not be disappointed with their life's work.

Quoting from Whittier's "Maud Muller ":

" Of all sad words of tongue or pen, the saddest are these: It might have been."

I desire to add my testimony to those of my brethren of this conference, for I have a testimony abiding in my soul, and I know without any question that the work in which we Latter-day Saints are engaged is the work of the Lord, the gospel of the Lord Jesus Christ, the power of God unto salvation unto all those who accept it and live according to its precepts. It is the same as that which was instituted in the councils of heaven before the world was. It is not a new gospel, but the old one restored.

It is the same as Christ our Lord taught and lived, and by living it made Him what He was in life and what He is after life, enthroned in glory at the right hand of our Father in heaven. It is intended to make us like Him and to save us with Him, and it will do so if we follow in His footsteps, and walk in the light as He is in the light, loving the Lord and keeping His commandments, and this I admonish all my hearers and myself, that it will be the efforts of our lives so to do.

It involves the accepting and receiving of certain principles and ordinances, the keeping of certain commandments, the obeying of the laws of God, performing acts of service to our Father in heaven, and to His children here on the earth, the making of sacrifices, the forming of family relations, ties that are to exist throughout the eternities, to live and serve the Lord by faith and not by sight, putting our trust in Him, living by every word that proceedeth forth from His mouth.

There is reward ample, that of forgiveness of sin, a wonderful blessing innate in the gospel of Christ; the companionship of the Holy Ghost, the resurrection with the just, and eternal life and exaltation in the kingdom and presence of God the Eternal Father and His Son Jesus Christ.

The Saviour said to His disciples:

"In My Father's house are many mansions . . . . I go to prepare a place

By George F. Richards

Of the Council of the Twelve

for you . . . . that where I am, there ye may be also."—(John 14:2, 3).

That would be a good enough place for you or for me.

It is written: ". . . . Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love him." —(I Cor. 2:9). And it is also written that if we love the Lord we will do His work and His will and that will make for our satisfaction. There is satisfaction in having been right, and disappointment in having been wrong on any question which we may have considered; especially is that true where others have considered the same question and their views and ours differ. The more important the question under consideration, the greater the satisfaction if right, and the greater the disappointment if wrong.

THE most important question that has ever engaged the attention of man is that of religion, or salvation; of what it consists, and how it may be attained. There is no other question that has received the attention of so many people, and on no other question has there been such a diversity of opinion. Hence, the many religious organisations upon the earth to-day.

The time is to come when every knee is to bow and every tongue confess that Jesus is the Christ. Then, if not before, as sure as there is a God in heaven and life beyond the veil—and there is nothing surer—then men will know, all men will know the truth pertaining to religion and salvation.

But it is not necessary that we wait until that time, for to know the truth pertaining to salvation the Lord has given us the key to His knowledge, when He said:

". . . . My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."—(John 7:16).

How would we know? By the revelations of God through the Holy Ghost. The same as Peter received the light and knowledge. When Christ our Saviour asked His disciples: " Whom say ye that I am?" Peter answered: " Thou art the Christ, the Son of the living God." Jesus said unto him:

". . . . Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."—(Matt. 16:17).

It was revealed by the power of the Holy Ghost.

It is written:

". . . . No prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—(II Peter 1:20, 21).

There is the secret—holy men of God, enjoying the Holy Ghost, under its influence, gave to us the scriptures, ancient and modern, and it is a commandment of the Lord that we search the scriptures, for in them they " testify of Me."

The people of the world of mankind to-day have not that Holy Ghost that was enjoyed by those holy men of God who gave us the scriptures. If they had the Holy Ghost, in the same degree of power that was had by those holy men who gave

us the scriptures, then they would understand the scriptures just as did those men who gave the scriptures to us.

We are not only to receive the Holy Ghost, being born again, the way the Lord has designed that it should be and has been in the days of the primitive church, but we are to live and labour so as to have the constant companionship of the Holy Ghost, and he will not dwell in unholy tabernacles.

The scriptures tell us no man can say that Jesus is the Lord but by the Holy Ghost. And what man knoweth the things of man save by the spirit of man which is in him; even so the things of God knoweth no man but by the Spirit of God.

"And the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

There is a difference between the natural man and those who understand the things of the Spirit of God. One has been born again and the other has not. The rich man, Nicodemus, who came to Jesus by night professing belief in Him, saying that he knew he must be a teacher sent of God, for no man could do the work that he did, except God be with him, received this reply:

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—(John 3:3).

Nicodemus, not understanding how it would be possible for a man to be born again, the Saviour replied: ". . . . Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—(John 3:5). That is the explanation of being born again. We hear it on the day of Pentecost, when the assembled multitude of different nationalities in their own tongues heard from the mouths of the disciples of Christ, under the power and influence of the Holy Ghost which was manifest there in a remarkable degree, that He who had been crucified was indeed Christ, the Saviour of the world, and being converted and convinced, and having faith, they cried out: "Men and brethren, what shall we do?"

Peter answered them: ". . . . Repent, and be baptised, every one of you, in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost."—(Acts. 2:38). There is no other way prescribed by the Lord of heaven by which we may have the Holy Ghost, by which the scriptures have been given, by which they can be interpreted and understood.

SO these people who have not taken the course—and they are numbered by the thousands—I suppose hundreds of thousands who have never heard of the gospel—since they have not received the Holy Ghost in the way the Lord has appointed, they need a teacher. We have a splendid example of that where an angel of the Lord appeared to Philip, and told him to go down south to the way leading from Jerusalem, to meet a certain Ethiopian who had been up to Jerusalem to worship and was returning to his home in Gaza, Ethiopia. Philip did as he was required, and as this man came along in his chariot—for he was a wealthy man, a man of high repute, the treasurer to the queen's treasury in Ethiopia—he had the Bible open upon his knees to the 53rd chapter of Isaiah, and Philip hailed him and asked him if he understood what he was reading. "How can I," said he, "except some man shall guide me?" He invited Philip into the chariot, and he sat beside the Ethiopian and taught him the gospel. When they came to a place that had plenty of water, he said: "Here is water. Why should not I be baptised?"

Philip said: "If thou believest with all thy heart, thou mayest." He professed belief in Jesus Christ, and Philip and he went down into the water, and he was baptised by Philip. When they came up out of the water, Philip was caught away by the Spirit of God.

A teacher is needed.

I refer you, my friends, to the case of Saul of Tarsus. Jesus Christ had to take him in hand. And Saul, after he became an apostle of the Lord, declared that what he did in persecuting the church, he did conscientiously, thinking that he was doing God service.

It takes something more, brethren and sisters and friends, than education and learning to comprehend and understand the things of the Spirit of God and the gospel of the Lord Jesus Christ.

I BEAR you my testimony in all sincerity. I know that this work is true. I know that God lives, a glorified and exalted personage, having a body of flesh and bones and spirit as tangible as man's, all-powerful in heaven and in earth; the earth is the Lord's and the fullness thereof. He is the Eternal Father of all men. Jesus Christ is the First-born in the spirit and the Only Begotten of the Father in the flesh; He is the only name under heaven by which mankind may be saved. No man can be saved in the kingdom of God without believing on the name of Jesus Christ and in the efficacy of His atonement.

By the same token I know that Joseph Smith is a mighty prophet of God, raised up in these last days, and through him the Father and the Son have revealed themselves anew to the world of men, and Joseph Smith was succeeded by Brigham Young, and each of the presidents of this great Church of Christ, in his day and time, has been inspired and led by the Lord, supported by faithful men, the general authorities of the church, and faithful Latter-day Saints, and his work has grown and prospered and will continue to do so until the Son of Man shall come to take His kingdom and reign upon the earth as King of kings and Lord of lords.

I bear to you, my brethren and sisters and friends, this testimony in the authority of the holy priesthood as a witness for the Lord Jesus Christ, in His name.—Amen.

SACRAMENTAL MOMENT

WHAT a privilege it is to forget the thousand miscellaneous interests we have and to meditate on this good and great life of the Master! What an opportunity to try to attune our lives to His! What an opportunity to find our faith for to-day and to-morrow—a calm and serene assurance that to walk in His footsteps is to find life! What a splendid occasion to feel like a real brother or sister towards those with whom you share in the privilege of the sacrament! If you find it difficult to keep your mind on the Saviour and on your faith in Him during the sacrament service, try some of the following things: Remember the purposes of the sacrament, read something, such as the 23rd Psalm, something, such as the Gospels, or the words to the sacramental song which you have just sang; before going to Church make sure your heart is right, that you feel well disposed towards your fellow men; and during the coming week, put your faith in Christ to work.

Lowell Bennion

SQUANDERED BILLIONS

by LIZZIE A. BORGESON WHITE

"SAVE and Conserve for Victory" has been the battle-cry of our present war—and yet there are phases of saving and conserving that have evidently not been considered by our leaders, but which are vitally important to our victory.

Before World War II a certain religious denomination had missionaries proselyting in most of the European countries. These young men and women were physically fit through adherence to one of their tenets known as "The Word of Wisdom," which prescribed abstinence from the use of intoxicating liquors, tobacco, tea and coffee. I have personally heard some of those missionaries returning from Germany state that Hitler had secured from them some of their literature on this subject.

It is obvious that a person as Godless as Hitler boasts himself to be, would not for any religious conviction, show an interest in some of the teachings of a church that recognises Jesus Christ as the Son of God and Redeemer of mankind and bases its teachings on the Bible. It is only reasonable to believe, therefore, that Hitler concluded that if the missionaries were examples of what the Word of Wisdom was doing for them in making for physical fitness and endurance while serving in their cause, it could also help his young people to render more efficient service to his cause. Furthermore, he was evidently awake to the economic benefits as well, for the money thus saved could be used in helping to supply actual necessities to carry on his warfare.

From my observation, I have yet to learn of an instance where a person has won fame or distinction because of being a slave to intoxicating liquor and tobacco, while, on the contrary, I have heard of feats of daring and skill performed by many who have abstained from their use. There may be an occasional user of liquor and tobacco with the constitution of an ox, who can carry on regardless of any punishment he may inflict upon himself, but his type is an exception to the rule.

To the majority of young men and women in our armed forces, as well as those on the home front, the matter of conserving health, strength, and endurance through the proper care of their bodies, is of as much importance to our country as such a practice is to athletes training for competition on the athletic field.

Granted, there may be instances when a stimulant is necessary for medicinal purposes, as in the case of strychnine and other poisons, such use should be under the orders of a capable medical man—one who does not prescribe such medication in preference to simpler methods of inducing relaxation or stimulation because he has, himself, acquired the habit.

Right here it might be well to mention an interview with a certain doctor whom I knew to be a heavy smoker. I asked him for the latest opinion of scientists on the use of liquor and tobacco. He said that liquor was decidedly detrimental, but that he could see no ill-effects from the use of tobacco, and, consequently, did not discourage its use by young men under his tutorage. Asked if he would encourage a young son or daughter of his own to smoke, he replied, candidly, that he would not, at least until they were fully matured, and then he would let them make their own decision.

We can hear sympathisers raise the question, what of the numbers of persons who would be thrown out of employment should the liquor, tobacco, tea and coffee industries cease to function?

In reply thereto, we might say, think of the numbers who could join our armed forces and participate in essential war efforts should these useless industries cease; and think of the acres of land that would be available for crops possessing life-giving elements, to help feed our starving allies, and insure sufficient nourishment to our fighting ranks as well as the rank and file of our civilians.

LIAHONA.

EQUIPMENT FOR THE SOUL

By EDITH RUSSELL

YESTERDAY you went to school—remember? And because you were small and frightened the unaccustomed glory of a slate upon which you were encouraged to draw, lavishly, and a huge coloured ball, which turned and spun for your enchantment, brought comfort to your untutored soul. Later, as you walked with growing confidence along the path of Education, the slate became a symbol of more serious achievement; the colours on the ball developed contours and meaning out of their beautiful irrelevancy and became a Globe. You grew, and the instruments of your education grew with you. From amusing you, they puzzled, then inspired and enlightened you. They were the crutches to your mental efforts to walk; they were effective means to a highly constructive end.

The period of man's probation on the earth is, in every way, synonymous with that early period of his academic education. The earth is the school and God the great Teacher. Spiritually, man is as unschooled as he was, academically, at the tender age of five.

He has much to learn and, indispensable to his learning as the instruments of his education—the spiritual counterpart of the academic slate and globe. To adequately expound the things of the spirit, the means of instruction and enlightenment must inevitably be of spiritual origin. The soul of man, in the school of life, must learn of and familiarise himself with all the equipment at his disposal.

This is more abundant than is generally known.

It is the purpose of man's life upon the earth, to prepare himself, and as much of the world as he is able to influence, to attain the highest possible degree of glory in the world to come. He must, therefore, acquaint himself with the essentials of government exercised in that world or state, as the case may be, and learn to live with purity and exactitude, the principles of righteousness practised there.

As the means to this end, God has provided many text books of unvarying excellence. On the cover of one is written, "Revelation"; on the cover of another, "Prophecy." An abridged edition of the former has the name, "Inspiration." Here is superb equipment for the education of the soul.

There is a kind of student in the school of life who suffers from an acute deafness. Even the wonderful voices which speak of revelation and prophecy are not loud enough to penetrate his eardrums. But God is mindful even of him, and sets among the other instruments one especially adapted to the use of people whose souls are deaf, the miracle. This is the loud voice which he must hear, and invariably does. The miracle is a source of wonder to all, but an essential to belief only to those whose ears are not attuned to the still small voice.

There is a condition attached to the presence on earth of these aids to the development of man. They are predicted on the existence of his faith. Just so long as he has an active faith in the power of God to bless the earth with these manifestations of his favour, just so long will God continue so to do, but upon the frail shoulders of man lies the onus of the choice.

The individual must have faith so that not merely he, but his neighbour also, may have hope of that education he needs to prepare him for eternity. Indeed, his faith is a testimony of the love and thought which he has for his friends, because it is the guarantee of the continuance of God's greatest blessings to man.

TYPES OF NEW TESTAMENT LITERATURE

THE New Testament is a part of the ancient Greek literature. It is true that is does not belong to the classical form of Greek writings which have been so cherished and arduously studied by scholars for many hundreds of years. In fact, it is so different from the polished and consciously literary forms of literature, that for many years scholars hardly knew how to classify it. Because its Greek syntax and style are so different from that of the classical literature, some thought that it was written in a special holy-inspired dialect. Others had the view that it was merely translation Greek, influenced by Aramaic in which they thought its contents had first been written.

In 1897, two young English archæologists, Grenfell and Hunt, made an epoch-making discovery. They unearthed, in the sands of Egypt, thousands of papyrus writings which had been deposited in various city garbage dumps to be burned. However, many had not been destroyed by fire. The shifting sands and Egypt's dry climate preserved this "paper garbage" for posterity. They were mostly the letters, notes, bills, summonses and other types of personal, legal and business writings which civilized people compose to meet the needs of a busy and fairly complex life. Many were written in Greek. Egypt had been ruled by the Greeks since the time of Alexander, who conquered the country in 332 B.C. Thousands of Greeks had migrated there to make their homes. In large cities, such as Alexandria, Greek was the dominant dialect. It remained for a young German clergyman, Adolph Deissmann, to appreciate fully these findings of Grenfell and Hunt. He made the startling discovery that the Greek syntax, construction, vocabulary, and style of these everyday compositions of ordinary people were the same as those of the New Testament Greek.

Besides using the ordinary, colloquial Greek of the common people, the New Testament authors had little concern to achieve literary immortality. Most of them wrote anonymously. They took little time, on the whole, to polish and phrase their message with the delicate subtleties and grace that were characteristic of the Greek poets and dramatists. But they were on fire with a burning zeal to deliver a message, which gave a tone of powerful conviction to their writings that was overwhelming. They used simple, direct language. They were clear, vivid and vigorous in their narration of events and ideas. Every expression of thought was meant to solve a practical difficulty in the young Christian Church. They had no time nor inclination to be "clever."

The most renowned and popular literary form of New Testament writings is the four Gospels. They are basic in Christian esteem because they contain the account of Jesus' ministry and teachings. They are also important because they exhibit a new type of literature that has no exact parallel nor antecedent in ancient literary history. These Gospels are difficult to classify. They are not purely biographies, martyrologies, heroic miracle tales, parables or sermons, but a new synthesis of these literary forms. It seems that their major purpose was to portray the career and significance of

By Russel B. Swenson
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Jesus as revealed by his miracles, teachings, death and resurrection, for the inspiration and guidance of the primitive Christian Church.

The resurrection is the most vital thing in the story of the Gospels. It is this, and not the details of Jesus' suffering, which mark them apart from the later Christian martyr tales. The appearance of the risen Jesus to the apostles was the significant act which revitalised and inspired them to begin their world-conquering mission. Accordingly the death, but, above all, the resurrection played so large a part in the Christians' faith and certainty concerning the divinity of their Church. Paul is a most excellent witness of this fact in his long discussion of the basic importance of the resurrection in I Corinthians, Chapter 15.

The teachings of Jesus were likewise a most vital treasure which the Gospels meant to preserve for the edification and instruction of prospective converts and young church members. Mark, the earliest Gospel, is basically a narrative book of action, but at least half of the material in the other Gospels is concerned with the teaching phase of Jesus' ministry. In reading these Gospels carefully, it seems that Jesus considered the importance of His spiritual message to be far superior to His miracles. In two of the three temptations: the turning of stone into bread, and the leaping from a high tower, he rejected miraculous means as desirable methods for his ministry. In many cases of his healings, he specifically urged the healed person to say nothing about the miracle to anyone. He realised that miraculous deeds would distract people from His spiritual teachings. His mission was to heal men's souls of evil inclinations and desires which were the cause of sin—more than to cure their bodies of physical disease. Nowhere in literature are so many great ideals of such a small space as in the four Gospels. Jewish writers have attempted to show that there are parallels in the Old Testament and Talmudic writings to what Jesus said. But they had to cover thousands of pages of material to gather teachings that are even approximate to what Jesus taught.

The letters of the New Testament are the second literary type found in this Scripture. In this form of literature there are numerous parallels to contemporary writings. The papyrus documents of Grenfell and Hunt reveal many intimate personal letters. A homesick soldier lad in the Roman legions on the Rhine frontier writes of his longing for his folks and the warm sunshine of the Nile valley. A poor workman, seeking employment in the great city of Alexandria, writes to his wife, an expectant mother, of his experiences in the great metropolis. In another letter, a spoiled schoolboy makes outrageous demands upon his parents. In addition to these homely and outspoken personal letters, the literary authors and important figures in public life of Greece and Rome wrote many consciously literary letters. Not only were these letters used widely in order to convey intimate personal messages, but also official communications and literary essays. Cæsar wrote many letters while campaigning in Gaul, becoming one of the first war correspondents in history, in order to inform his Roman public about his noteworthy achievements. Letters were so highly regarded in the ancient world that letter collections and publications of the same became a widespread practice. Collections were made of the letters of Plato, Epicurus, Plutarch, Cicero, Apollonius of Tyana, etc.

THE great figure responsible for most of our New Testament letters was the Apostle Paul. His letters are priceless for their human quality, their sincerity, and sublime faith. He was concerned with settling the problems and troubles of the Christian churches in various Greek cities in Greece and Asia Minor. He did his task with such spiritual insight, so intelligently, and in such a straightforward, effective speech that many of his ideas have an eternal significance towards the solving of religious and moral problems. A noteworthy thing about his correspondence is that in many, or most, of his letters he seems to have

employed a scribe to take down his dictated message. In the ancient Greek cities there were public stenographic shops where such services could be secured for a nominal fee. Shorthand writing was invented about 200 B.C., by the Greeks, and the public scribe was quite a commonplace craftsman. Paul's letters have a disgressive, somewhat rambling style which indicate a hurried dictation. In the letter to the Galatians he mentions that he sometimes writes with his own hand (Gal. 6:11). This practice of dictating imparts to his letters a style similar to the spoken word. A number of scholars find much similarity in his style of utterance with the public addresses of the Stoic philosophers who were wont to speak to the crowds in Greek and Roman cities on moral questions.

Paul's letters are mostly extremely personal messages. In his personal letter to Philemon he begs the wealthy Christian, Philemon, to accept and forgive his runaway Christian slave, Onesimus, whom Paul had met in Rome and persuaded to return to his former master. It is a classic of tender love, tact and persuasive reasoning. In his expression of great ideals he is sometimes very poetic. Gilbert Murray, the English classical scholar, states that his rhapsody on love, in First Corinthians, Chapter 13, compares well with the best in Greek poetry in its sublimity of feeling and expression. The letter to the Romans is Paul's most formal letter. Here he writes to the Roman church to introduce himself and to expound his fundamental religious principles to them.

The other letters of the New Testament, I and II Peter; I, II, III John; James; and Jude are general, circular letters. They do not have the personal qualities of Paul's letters. They deal largely with the problems of persecution and heresy. They are not addressed to any single church, and they are obviously much later in date of composition. On the whole, they are not of such high spiritual quality as Paul's letters, although in the Johannine letters and in James there are some outstanding teachings on love and practical Christianity.

Another literary form found in the New Testament is a historical composition. The Book of Acts is a history of the church from the death of Jesus to the death of Paul. Luke, the author, has quite obviously followed the historical and literary methods of the great Greek historians, especially Thucydides, who wrote during the latter part of the fifth century, B.C. He pays much attention to original primary sources, dates, contemporary political leaders, the names of different cities and provinces. He is quite objective and reveals a consistent and definite philosophy of history in his composition. He also follows Thucydides' habit of inserting long speeches for his major characters into his narrative. His book could really be called the history of Christianity from its birth of Jerusalem, the capital of Judaism, to the great provinces of Syria, Asia Minor and Greece through the two greatest heroes of Christian tradition, Peter and Paul.

The last basic literary type is that of an apocalypse or revelation. The Book of Revelation employs this device which, alone of all New Testament writings, is Jewish instead of Greek. The Jewish apocalypses were writings composed in times of acute crises which purported to reveal to the contemporaries of the author what God had in store for the chosen people and the future of the world. In such books the terrible sufferings of the faithful servants of God would have to be endured because the Messiah would come in the future to alleviate them. He would be preceded by great cosmic calamities, earthquakes, storms, astronomical disturbances, wars, disease and famine. He would overcome such natural and human evils, and would institute a millennial reign of peace The resurrection and judgment of all men was an important phase of many of these apocalypses. The authors generally attributed their writing to some ancient prophet in order to secure acceptance of their messages.

However, the revelation of John differed from these writings by using his own name, John, instead of attributing his words to someone else. His imagery is full of Jewish symbols and ideas. It

is one of the most Jewish writings in the New Testament. Although the language and style are quite harsh and rough, it is idiomatic and colloquial Greek. This book is the most dramatic in the whole New Testament. There is a tremendous vigour and uncompromising courage about it which must have had a vital hope and inspiration to the persecuted Christians living at the end of the first century A.D. It proclaims that even though the world is in the hands of Satanic powers, yet, in the end, the forces of eternal righteousness will triumph and overthrow all cosmic and human evil. This will happen when Jesus comes again to establish his millennial kingdom, to bring about the resurrection and judgment of all men.

THE BUILDING OF CHARACTER

WE are building our characters day by day. Every thought and every action ultimately results in character. Good character necessarily depends upon good thoughts and good actions, and bad character, on the other hand, is the result of evil thoughts and actions. Each person builds his own character. No one else can build for him, neither can he build for someone else. Then he should seek for himself the best material wherewith to build himself a character of such stability of structure that it will be an honour to himself and a worthy model for other builders of less vigour, and, possibly, of less ability than himself.

The governing power of thought is evident to every honest observer. No conscious act is ever performed without its having been conceived in the mind. No picture ever found place on canvas without its first having figured in the vision of the artist; no achievement but that was first an idealism. So our actions are directly the result of our thoughts. If we desire to do good deeds and accomplish great purpose, we must maintain good thoughts and cherish worthy ambitions. Someone may say: "We cannot control or curb our thoughts." Granted, in a degree, but we can, by exercising the proper will-power, conform our thoughts to the proper channels. A person must develop himself so that he can habituate himself to proper and beneficial lines of cogitation and research. Once we acquire the habit of concentrating our study and observation, we will find it growing easy and pleasurable so to do.

To correctly and perfectly build a house, we must proceed systematically. We must select and organise the material. We must first build the foundation solidly and efficiently, and then erect the structure. It must all be done in order. The parts cannot be thrown together promiscuously—the roof before the walls, nor the walls before the foundation. Each section and fragment must be in its place. Even so with the building of our characters. It must be done systematically and in order. A correct foundation must first be laid whereon to build. It must be solid and substantial. It must be composed of the principles of correct and concentrated thinking, and must be capable of sustaining and retaining each new fact and principle in its proper place. We cannot afford to start building without knowing how to place each part where it belongs, or we shall be handicapped by having to reconstruct. Only by systematic and honest study can we hope to realise our ideals.

Let us exercise our perceptive and tentative faculties; study ourselves. We must build up the defective parts, eliminate the useless and ignoble, develop the deficient, cultivate the admirable and praiseworthy; and then, little by little, we shall contemplate with satisfaction and happiness the gradual growth and formation of a sound character structure, the attributes of which shall be honesty, purity, strength, integrity and unselfishness.

ASAEL C. LAMBERT in "Inspiration Talks for Youth."

"YEA, SEEK YE OUT OF THE BEST BOOKS WORDS OF WISDOM. SEEK LEARNING EVEN BY STUDY, AND ALSO BY FAITH."—Doc. & Cov. 88.118.

★———★———★

THERE has always been literature. The Bible is evidence of that, and even when man deteriorated to the cave - living, carnivorous state, flung far from the Gospel influence, when he even seemed to lose the power of communicating thought through speech, he left indelible records of his times in signs and crude art outlines primitively etched on tablets and the walls of his dwellings. This was the literature of that age, just as signs were his language. Then, as man developed and progressed he began to write his history. Carefully preserved papyrus and parchment rolls indicate the extraordinary diligence with which ancient scribes compiled the record of their times.

Came the printing press and with it the increased availability of literature to all. The Holy Bible was the chief benefit to the people from this invention, but from that time reading has become a basic factor in the education of the people. It is surprising to note, in view of this, how many people there are who do not avail themselves of the abundant opportunities to increase their general knowledge through the study of good books. It is sad to hear a person say, "I can't read that sort of book," referring to some recognised volume or classic among the best in literature. It is a noticeable fact that, more often than not, that person has never made an attempt to read the work in question, and that his or her taste in books is at the level of the cheaper kind of novel, usually badly written, and carrying nothing between its covers of an uplifting nature.

It is a wrong statement for anyone to make when they say, "You've got to be educated to read that stuff." That "sort of stuff" in literature is so often grossly misrepresented. Books have been the means of educating many a one who has not had the money or time for academic training. Technical and academic textbooks are essentially for the trained and studied reader, but literature to-day, and it seems more so than ever during war time, contains a host of informative books for every man couched in terms that are simplified specifically for their understanding. There is no excuse for anyone to be uninformed on any subject.

"That sort of stuff" is often applied, too, to the best fiction and what are termed classics. What is a classic? Why is it a classic? A book becomes a classic, not because it is read by a million at its first printing, nor because the critics rave about it—or, alternatively, damn it with the acid tongue—but because it remains a firm favourite with the discriminating few for ever. Which raises the question: What is discrimination in literature? Let this be said at once. It is a quality well worth cultivating and possessing.

In an excellent little work entitled, "Literary Taste," by Arnold Bennett (a book which every book-lover's bookshelf should hold—it has been published in recent years in the Pelican series), much good advice is given to the person who would acquire taste in books.

He says:

"People who regard literary taste simply as an accomplishment, and literature simply as a distraction, will never truly succeed either in acquiring the accomplishment or in using it half-acquired as a distraction; though the one is the most perfect of distractions, and though the other is unsurpassed by any other accomplishment in elegance or in power to impress the universal

snobbery of civilized mankind. Literature, instead of being an accessory, is the fundamental *sine qua non* of complete living. I am extremely anxious to avoid rhetorical exaggerations. I do not think I am guilty of one in asserting that he who has not been 'presented to the freedom' of literature has not wakened up out of his pre-natal sleep. He is not born. He can't see; he can't hear, he can't feel, in any full sense. He can only eat his dinner. What more than anything else annoys people who know the true function of literature, and have profited thereby, is the spectacle of so many thousands of individuals going about under the delusion that they are alive, when, as a fact, they are no nearer being alive than a bear in winter."

Thus thinks a great connoisseur of literature, qualified to be called such through his indefatigable and assiduous application to the task of reading books. That paragraph contains a key.

The thirteenth Article of Faith in our Gospel exhorts us to seek after anything that is good or praiseworthy. The Latter-day Saint should strive to think on the highest plane of living thought, and by heeding the injunction of the Lord in modern revelation, quoted above, we shall find our way to that plane.

I had been browsing among the bookstalls one day and had purchased a small edition of a recognised work. Upon returning to my office, knowing of a colleague who was interested in literature and with whom I had had many most enjoyable discussions on this favourite topic, thinking to show him my purchase and finding him out, I enquired where he was. I was told, and asked if I wanted him for any particular reason. I explained. The rejoinder was: "Oh, yes, he reads some terrible stuff!" I forebore to enter into any discussion. I did, however, give some thought to the occasion. I knew that my literary colleague was what we call "well-read." I knew that he possessed a collection of some of the very best books, and I knew that the statement of the other man was ignorant; but, the question presented itself to me sharply. What has my literary friend gained from his concentration? I was forced to admit to myself—very little! Very little of the real values in life.

I knew that he had dismissed the Bible as so much fairy twaddle and could find little but hypocrisy in religion. Strangely enough his English was poor and his outlook most narrow, and even biased, such that his view of living was pessimistic to the full degree. Worst of all, to me, he no belief in eternal progression. His read- had no belief in after-life and obviously ing had been unbalanced. I refer again to our text-verse, particularly the last line.

With that in mind, I quote again from Bennett's book:

"Into the business of forming literary taste faith enters. You probably will not specially care for a particular classic at first . . . . How are you to arrive at the stage of caring for it? Chiefly, of course, by examining it and honestly trying to understand it. But this process is materially helped by an act of faith, by the frame of mind which says: 'I know on the highest authority that this thing is fine, that it is capable of giving me pleasure. Hence I am determined to find pleasure in it.' Believe me, that faith counts enormously in the development of that wide taste which is the instrument of wide pleasures. But it must be faith founded on unassailable authority."

With which, I am sure, we agree.

J.P.H.

SERVICEMAN'S LETTER

FORCE'S

The following letter was written by one serviceman to another. The recipient has kindly given permission to the "Star" to publish it here. The two friends first met at the Mission Home in Salt Lake City, prior to going into the Mission Field. They parted to go to their separate fields but re-met after two and a half years. Only correspondence has kept them together since. We commend it to you, men. Once a Missionary, always a Missionary!

Dear ——

Well, we are going overseas. As of now, we are alerted and restricted. Where or when, no one knows, but we shall be in combat very soon. I am a machine-gunner . . . . I can't say that I enjoy it. A few years ago I was a missionary in the service of our Lord, working to save humanity. Now I have the power to destroy my fellow beings by the hundreds, and I shall probably be doing just that in the very near future. In only a few years we have walked in strange paths and toward dubious futures, yet I know and feel deep in my heart that we shall both return to work out the missions assigned to us here in this world.

Whatever may happen to us, or whatever experiences may come to us, it is to teach us some lesson, or to prepare us better for this great work in the service of the Saviour. We have to be taught many things, such as humility and faith in the Lord things that can only come when we realise our inadequacy in the face of death or disaster.

It has now been two years since I joined the army. Many times I ask myself what I have learned from my experiences, what self-development I have received.

The first is that the army has given me a strong body. Never have I been in better condition than I am in at present. This is something to be gained.

Second, I have seen a great deal of the United States. During my two years the army has sent me hither and yon all over the West and the Middle West until I know at least my own section.

Perhaps the most important thing is that for the first time in my life, I have been able to meditate, study and mature my own philosophy of life, besides finally clarifying my beliefs and my future. Long nights on guard duty under the stars and moon incite one to meditate and think. Months of working at an information desk give one hours of free time to read and read, which I have done. Now I am sure of myself and have confidence in my powers and beliefs. I know what I want in life. This is worth the two years.

Now it has come at last for me to go through that baptism of death and torture which is the crowning experience of our generation, in order to repay the army and the government for the many things given to me. I am not afraid of the future, because I know that my life will be spared. My Patriarchal Blessing tells me that I shall . . . . live to a ripe old age. Therefore, nothing can happen to me. Wherever my destiny calls me I shall go, confident and strong, even though I can't see the end of the road nor where it leads, because I know that some day I have a mission to do and, until I do it, nothing can harm me, not even death.

If I am called on to kill, I shall kill, but I will not hate, nor destroy my soul by racial and national prejudices. All mankind are equal before God. There is no difference among men. All deserve to be free and must be. No man has the right to exploit the other.

May the Lord bless you always. Pray for me.

C——.

PAGE

TO AN AMERICAN IN ENGLAND

by Olga O. Wilkinson

You may come from America,
That land of wondrous joys.
But we of dear old England
Have some things to show you boys.

We can show you fields and pastures,
Green as emeralds, and as fair;
We can show you when it's Maytime,
Bloss'ming boughs beyond compare.

We can show you ancient buildings,
Steeped in fame and history;
Thatched-roofed cottages at twilight,
Visions of tranquillity.

We can show you fields of clover,
Or a perfect English rose;
Sentinel white cliffs of Dover,
Or the windswept northern coast.

Perfume of the rain-drenched lilac,
Ling'ring on the summer air;
Happy boys and laughing maidens
Going to the village fair.

If the rain should damp your spirits,
See how bright it makes the leaves.
When there's been a heavy shower,
See how grand the sunshine feels.

When this war and strife is over,
You'll return across the seas.
When you think of us in England,
Think of happy scenes like these.

Think of sunny days (We have some,
Though there's lots of rain between).
Quiet lanes and dreamy by-ways,
Lakes and dells and trees and fields.

Busy towns and bustling markets,
Laughing children, ("Any gum?")
Days that brought you hours of pleasure,
Evenings spent in games and fun.

These are things we've tried to show you,
Whilst you've been among us here,
Things we hope that you'll remember,
Through the coming brighter years.

When we come to Uncle Sam's land,
Please let's find that you have told,
Something of a spring-time England,
Not one that's just wet and cold.

Let us find that you remember
(More than rain or snow or sun),
England as a place where friendships
Deep and lasting were begun.

★ ★ ★ ★ ★

We hear of a party being given in honour of Brother Luther Espley, of the famous 8th Army, on the occasion of his return to action after a leave period, the first in five years. Fifty members and friends gave Brother Espley a find send-off; the party being given by the Relief Society of the Liverpool Branch. That's the spirit, folks! Make the boys feel "at home" when they do get home!

TALKS TO YOUTH

Dr. Bennion discusses

WHAT SHALL WE DO ON SUNDAYS?

SHALL we go to shows on Sunday? Shall we go for a ride? Shall we listen to the radio? Jesus gave us no direct answer. And wisely so, because things to do are too numerous to mention and they vary in each climate and change with each new invention. Twenty years ago, there were no radios; forty years ago, cars were in the experimental stage and there were no movies. What did our parents discuss with their parents about the Sabbath that long ago? What were their questions?

Jesus did, however, give us an answer which could be applied under all circumstances and as long as men shall live on the earth. He gave us these three guiding principles: (1) Is what you wish to do restful? (2) Is it the best way in which you can remember your Creator, worship God, enrich and renew your faith? (3) Is it your best opportunity to do good, to heal, to comfort, to bless, to cheer others?

Put your wishes to do things on Sunday to this threefold test. If they are in harmony with these three principles fulfill your wishes, and enjoy the re-creation and sweet satisfactions that come to one who will rest, worship and serve. Let us apply our test. "Shall we listen to the radio?" Can you say yes or no? That depends entirely on the type of programme and its effect on you. Some are excellent. Our own church broadcasts sermons, music and drama on the Sabbath and there are other excellent, inspiring programmes. On the same day over the same station will come comedy and music which are wholly out of harmony with the positive purposes of the Sabbath.

Shall we go to shows? Most shows are restful in a passive sense, but (2) Do they bring you closer to God and (3) Are they your best means of serving others, of doing good? You answer the question: what shall we **do** on Sunday?

SUGGESTION

1. **Strengthen Family Ties.** — The numerous interests and activities we moderns engage in has reduced the home to what one girl has called a bunk-house and filling-station. Down deep in our hearts we love our homes more than any other place, and our folks more than anyone else. Why not enjoy that family more while mother and father are still with us, and before we go away to school, to work, or to live in a home of our making? Sunday afternoon or evening would be a great day to pal with mother and dad more often. It would certainly do them good.

2. **Build Friendships.**—Sunday evening after church is an excellent occasion for young people to meet together, girls alone, or boys and girls, in one another's home. M. Men and Gleanor Girls have their firesides. Older and married couples often have their study groups. Equally interesting is just a pleasant evening of conversation, which sometimes might include the experiences of the parents of the hostess, singing and eating a snack in the kitchen.

3. **Read Good Books.**—Reading has many values. It enables you to live many lives and to have intimate and good friends. Characters in great literature reveal themselves to us more completely than do members of our own family. They teach us life. Through reading we enrich our vocabulary and our fund of ideas, both of which facilitate our ability to converse and to be interesting friends.

Choose a book just for Sunday reading. Enjoy it in the luxury of leisure. Be sure that it re-creates your own soul and that it brings you into closer fellowship with God and men.

You will learn to enjoy reading the Scriptures, if you recognise that they are not single books, arranged in chronological order, but collections of many writings by different authors. Forget about verses, chapters and pages and read different books within the scriptures, for example: (1) In the **Bible:** Luke, Ruth, Esther, Psalms and Proverbs; (2) In the **Book of Mormon:** Alma, III Nephi, beginning with Chapter 11, Mormon and Moroni; (3) In the **Pearl of Great Price, Extracts from the History of Joseph Smith;** In the **Doctrine and Covenants,** Sections 4, 59, 76 and 121.

4. **Build Traditions.**—Modern life is miscellaneous. Our interests and activities are varied, multiple, and often shallow and superficial. We hop about from one thing to another in our world, like a grasshopper does in his. Novel happenings are exciting and refreshing, but the more constant and recurring experiences of life give us growth and security. They bind life together, helping us to keep track of ourselves, to recognise ourselves upon awakening each morning.

Sunday is one day which should be largely within our control. It is the time we can plan with least outside interference of school and work. It is a day which is most distinctive from other days. Why not, on this first day of the week, knit life together by giving ourselves regularly to the delightful pleasures of worship, friendship, love of family, good reading and service. Try to build one of these traditions by yourself. It would not take more than an hour a week.

Dr. Lowell L. Bennion—"To-day and To-morrow."

A GOOD WAY TO DISMISS SUNDAY SCHOOL

ARE you looking for an effective way of dismissing your Sunday School for their class work that will end the confusion and disorder usually prevalent at that time? Then here is a plan used by the ward Sunday Schools in the Riverside (Salt Lake City) Stake.

Upon conclusion of the regular preliminary exercises, the sacrament song used that day is played while the congregation softly sings the first verse. After this, one row at a time quietly rises and leaves the main assembly, while those remaining hum softly to piano or organ accompaniment this same sacramental number until the hall is cleared.

This plan originated in the Twenty-ninth Ward of the Riverside Stake, and was so successful that Stake Superintendent Heber Geurts inaugurated it in the rest of the wards. A similar plan for the final dismissal has also been adopted which entails supervision during the closing song and prayer of either the ward chorister or superintendent, who notes the order of the different classes. Then at the conclusion, while soft music is played, the supervisor nods to each class who leave according to the order they have shown.

A trial of these dismissal methods will convince you that they can be handled in an orderly manner and will improve the general atmosphere of your whole Sunday School.

THE WORLD SAYS...

News and Views from Many Sources

"I WAS delighted to hear that the National Milk Scheme was to continue, because that, in its turn, is of the very greatest importance to the under-fives. When it is asked whether such a scheme really improves matters, I am reminded of the recent survey carried out by Dr. May Mellanby of the teeth of the London schoolchildren. In 1929 only eight per cent. had perfectly formed teeth, over 60 per cent. had heavy dental caries. The figure in 1943 had gone down to under 30 per cent. Dr. Mellanby attributed that very largely to the milk scheme of the Milk Marketing Board in 1934, because milk was going into the bones and teeth of the children from that time.

SIR WALTER ELLIOT, M.P., in the Commons.

★

"EVERYBODY recognises that the reconstruction of Europe is in the main not a military question, or even a political or economic question, but a spiritual one."

BISHOP OF CHICHESTER.

★

"ONLY a planned world can hope to be a free world for the common man. An unplanned world will, within a generation, take us into a new world war."

PROFESSOR LASKI.

"THERE is no more vital question to American and British peoples than the future course of relations between America and the British Empire. Co-operation in the war has been made possible because the will of the great mass of people of both nations is behind it. I believe that you will recognise that co-operation is equally necessary for the solution of the problems of peace, but only if our leaders bring home to them how essential is success in what you are attempting to achieve to the happiness and well-being of every individual citizen. Close and cordial relations between our respective Governments are not enough. There must be good will, good feeling and good understanding between our peoples."

MR. S. M. BRUCE, High Commissioner for Australia.

★

"WHEN the men come home, what will they want? First, I think they will want a home, not a palace; somewhere where they can either revive the old home, which has been broken up, or found a new home with a new wife; somewhere where they can have a little space for their children. They will want a home, and they will want furniture and pots and pans to put in it. Have we adequate assurance that these things are going to be provided? I do not believe that it is possible to provide homes for all, or funiture, or pots and pans for all in a short time. We cannot promise them all a home immediately, but, seeing that they

have been away for four or five years, living a hard life, divorced from their own home surroundings and their familiar sights and sounds and their own folk, they must be made to feel that, if there are not enough for all, and not even enough for half, at least they shall have some priority in the allocation of homes, or furniture and pots and pans."

SIR IAN FRASER, M.P.

★

"WE have a kitchen which fills even Americans with admiration; with electric cookers, refrigeraters, unlimited cupboards and sinks of the proper height. We have running water, central-heating and electric fires, so that no water or coal ever need be carried. We have an electric washer for the clothes. There is no reason in the world why every house in the country should not have these things, and until every house in the country has these things, it will be absurd to tolerate unemployment."

SIR WILLIAM BEVERIDGE, M.P.

"'D DAY' and 'H Hour' will remain as living terms in the English language. There have been various suggestions as to their origin, and it should not be difficult to settle the point in the future. I believe these markings of time, which were to concern millions, came naturally to the United States Army. In the last war an American Army order stated that an attack would open at 'H Hour' on 'D Day,' the actual time and date being filled in subsequently."

Mr. GORDON HOLMAN in "Stand By to Beach."

★

"I POINTED out some time ago—and got into some slight trouble for doing so—that we have an Empire on which the sun never sets, and a Minister upon whom the light never dawns. We have had an example of that to-day."

MR. A. EDWARDS, M.P.

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

"HAPPILY the idea of investment in the things of the spirit is returning to the best part of the modern world. We are thinking of the future of humanity, and planning for a harvest of richer life. We are called now to sow for justice, peace and brotherhood."

F.C.S. in the "Birmingham Post."

★

"SOME boys are very keen on football, but others seem to prefer to go to the pictures on a fine afternoon rather than play football. It seems to me to be absolutely wrong. I think it is good for boys to learn to amuse themselves. Also, it is rarely there are films good enough to justify a boy going to the films two or three times a week."

REV. F. R. D. KENNEDY, Headmaster of Lyttleton Grammer School, Malvern.

"IN Germany at present there is such a want of Bibles that they have had to use typewritten copies. Help should be given without any regard to religious differences, and as we should not regard religious differences so we should not regard national differences."

BISHOP OF GLOUCESTER.

★

"FOR a moment our New Year Resolutions are bright and shining, and we fill out the space with our favourite poem:

"'O that in England there might be
A Duty on Hypocrisy,
A Tax on Humbug, on Excise,
On Solemn Plausibilites.'"

MICHAEL FOOT in the "Daily Herald."

Y.W.M.I.A.
PLAQUE DEDICATED

General Officers, Guests Attend Observance

AT inspiring services held on Tuesday, November 28, 1944, the seventy-fifth anniversary of the Y.W.M.I.A., a plaque was dedicated to be hung in the room where the initial organisation of this society took place.

The services were held in that historic room in the Lion House, and those priviledged to attend could see, in imagination, the original group assembled with their husband and father, Brigham Young, as Lucy Grant Cannon, general president, described the room as it was on that eventful evening of November 28, 1869.

Elder Joseph F. Smith, Patriarch to the Church, recounted the words of Brigham Young as he organised the Retrenchment Association of the young women of his family, which from that time has grown in membership to number about 65,000. President Cannon then gave a brief sketch of their history, recalling the fiftieth anniversary celebration when 15,000 young people marched through the streets of Salt Lake City carrying descriptive banners. Stating that the keynote of the M.I.A. has ever been, in the words of Brigham Young, "to help the young women of the Church to gain testimonies of the gospel, and to abolish worldly frivolities," President Cannon declared that Brigham Young could say to-day, "Well done, M.I.A."

Evangeline T. Beesley, former board member, sang "Long, Long Ago," to the piano accompaniment of Elizabeth Sardoni, also a former board member, and the violin accompaniment of Ann C. Larson, present board member.

Firmly bearing testimony of the truthfulness of Y.W.M.I.A. work, Ruth May Fox, who recently celebrated her ninety-first birthday, also reminisced about early experiences. Sister Fox is the only living past general president of the organisation, and expressed gratitude for the opportunities she has had to serve in the Church, declaring she has always done so willingly and happily.

Acknowledging the value of heeding the advice of our leaders, Sister Fox said, "if counsel ever comes again, as I think it will, to retrench from the fashions of the world, I hope we will heed it."

President George Albert Smith of the Council of the Twelve talked of Brigham Young and his qualities. He emphasised the value of the Y.M.M.I.A., saying that those 65,000 young women are truly the most blessed in the world because of the opportunites afforded them as daughters of Zion. He then dedicated the plaque, after which all present sang "God Moves in a Mysterious Way."

The plaque, of black and gold plastic, is inscribed with the M.I.A. seal and has the following words: "There is need for the young daughters of Israel to get a living testimony of the truth"—Brigham Young. Below this is written: "In this room, on November 28, 1869, President Brigham Young organised his daughters into the Retrenchment Association, which later became the Young Women's Mutual Improvement Association."

THE SMART THING

AN elderly man faced a large group of young people who sought success in life. He told them many of the secrets of progress as he had known them during long years of experience. After listing them one by one, he said: "There is one thing that you must remember, and that is, be yourselves. Do not ape the other fellow. Do not lose your own individuality. Your standards of life are part of you. Hold on to them."

Speaking on this same subject at one time, President Grant said:

"It is natural for young men and women to imitate and to be influenced by their daily associates. I know of many splendid young men who have entered the employ of intelligent and bright men, but with moral standards not of the highest, who, because of the capacity and the ability of their employers to make money, have followed their examples in things contrary to the teachings of their parents and contrary to the revelations of the Lord.

"With few exceptions young men who have done so have made complete failures of their lives—some of them morally as well as financially. I want to say that the young Mormon boy who apes the habits of those not of our faith is in greater danger of making a moral and financial wreck of himself than the boy who has not been trained as our boys have been trained."

In certain groups our people have been told, "Why, it is smart to drink. It is smart to smoke." And some have been told that it is smart to "step out" with other women, leaving the wife home with the children.

What is the smart thing, anyway? Is it smart to lower our standards and stoop to things which should make us ashamed? Is a young man justified in aping a friend, if that friend violates the rules of right and truth? Is a girl justified in lowering her standards to gain popularity, or to hold a job?

The thing young people so much need to-day, yes and many older ones as well, is to get the right point of view on things, to obtain a true appreciation of the values of life, to understand really what is good and what is bad, and then to cling to the good.

Many people seek to do the smart thing in life, but never learn what the smart thing is The smart thing is not always the popular thing. It may sometimes mean going against the stream and taking the scorn of the less smart.

The smart thing is to be honourable and clean. It is smart to do right, it is smart to cling to the well-established standards. It is smart to be noble, to cherish the worth-while things in life. No job is worth the sale of one's soul. No degree of popularity is worth a tainted life and a chilled heart.

It is smart to build on a secure foundation, instead of upon the sands, for when the storms come, and the winds blow, and the floods descend you will be safe.

The world has learned a great deal about security during the present war. Among other things it has learned that security is impossible without a sound foundation. To build upon sin is to invite destruction. To build upon righteousness is to establish strength and endurance.

No path to success is as short or sure as the straight and narrow way. As a straight line is the shortest route between two points, so is righteousness the short-cut to real security and genuine success. Broad and winding is the path, and wide is the gate which leads to dismay, but it is not smart to enter there.

"DESERET NEWS."

FOR THE YOUNG FOLK

THE GOSPEL ALPHABET

(continued from last month)

G is for GOD

Our Father—Elohim.
He sent His Son, Christ, Jesus,
All sinners to redeem.

H is for HEAVEN

The Place where God doth dwell,
Where we, if we live good, clean lives,
Hope to live, as well.

I is for INTELLIGENCE

Light and truth of all creation,
The Glory of our Father, God,
In modern Revelation.

J is for JESUS

Elder Brother of us all,
Who came to earth and gave His life
In answer to God's call.

K is for KOLOB

Which is near to where God dwells
Where a thousand years is but a day,
Thus Father Abram tells.

L is for LOVE

The Gospel's first command
Upon this hangs all the law
This Jesus did demand.

(More next month)

Story:

The Lion and the Mouse

One day a mouse ran over a lion who was fast asleep. The lion raised his paw to crush the little fellow. The mouse said: "Please let me go. If you kill me it will not do you any good. If you eat me I shall not make a mouthful."

The lion let her go.

"Thank you, my lord," said the little mouse. "I hope some day to be able to do you a good turn."

This made the lion smile.

Some time later the lion was caught in a strong net. The mouse heard him roar and ran to his aid. At once she began to nibble at the strong cords that held him. After some time she had worked so hard that the lion was set free.

Moral: Be considerate always to those less fortunate than yourselves.

DO YOU KNOW?

1. Who built a very large boat?
2. Who was left behind in Jerusalem?
3. Who slew a great giant?

The answers to these questions can be found here by inserting the missing words in these sentences:

And God said unto ——— make thee an ark of gopher wood.

(See Genesis 5:13).

———

And as they returned, the child ——— tarried behind in Jerusalem.

(See St. Luke 2:43).

———

And ——— took a stone and slang it, and smote the Philistine on his forehead and he fell to the earth.

(See I Samuel 17:49).

Little lamb, who made thee?
Dost thou know who made thee?
Gave thee life and bade thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice.
Little lamb, who made thee?
Dost thou know who made thee?

THE LAMB

Little lamb, I'll tell thee,
Little lamb, I'll tell thee;
He is called by thy name,
For He calls Himself a Lamb;
He is meek and He is mild,
He became a little child.
I a child, and thou a lamb;
We are called by His name.
Little lamb, God bless thee!
Little lamb, God bless thee!

ANALOGY AND ILLUSTRATION

By EZRA J. POULSDEN

FOR SUNDAY SCHOOL TEACHERS

THE art of analogy and illustration contributes greatly, when properly used, to the success of the teacher undertaking to present moral and spiritual truths to others; consequently, the energetic Sunday School teacher should be alert for these illuminating bits of lesson enrichment. There are several sources from which one may draw constantly, refreshing the mind as clear cold water refreshes the thirsty traveller.

1—The New Testament. Jesus, the greatest of all teachers translated everyday experiences and observations into dazzling flashes of spiritual truth. To the woman of Samaria, whom He met at the well, He said, "Everyone that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." Thus instantly, He stirred her slow, plodding mind to soar above earthly considerations. On the same day, and in connection with the same situation, He enlightened His critical disciples with the following: "Say not ye, there are yet four months, then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." Here, the commonplace experience of harvesting grain is used to focus the attention on the need for teaching the gospel, which by inference results in a harvest of souls. Again He says: "Faith is like a grain of mustard seed. My meat is to do the will of Him that sent Me. Except a man be born again he cannot enter the Kingdom of God." Think of the numerous other examples of this effective teaching method found in the New Testament.

2—The Old Testament. David sang, "The Lord is my Shepherd. I am like a broken vessel. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in the season." And to Solomon is accredited such as these: "Go to the ant, thou sluggard, consider her ways and be wise. He that gathereth in summer is a wise son; But he that sleepeth in harvest is a son that causeth shame." The analogy in each case is simple and easily grasped. There are thousands more like them in the Psalms, and Proverbs and other Old Testament writings. And they constitute a vast pool of inspired source material.

3—Literature. From every land and every age comes poetry, stories, essays and philosophy which is filled with beautiful illustrations and comparisons capable of lifting the mind up from the simple, everyday facts of life to the realm of higher mental and spiritual contemplation. Every bit of this, in the hands of an alert teacher, is of potential value in giving life and interest to a lesson that might otherwise fail.

4—Observation and Daily Living. An English author, travelling in this country, wrote in his journal: "I saw an Italian labourer sitting under a bush munching bread and garlic and reading Dante." One wonders how many observers would have seen the bread and smelled the garlic without recognising the culture of the reader who could thus enjoy the work of the great Italian poet. Too often we cast only a superficial glance at our own surroundings, consequently we fail to see the truths hidden beneath the surface, or perhaps only partly hidden. The opportunity, however, for digging up applications and enlargements to improvise human understanding are waiting everywhere for the person who has the will to seek.

Short Story by SADIE WILLIS ADAMSON

The Captain's Biggest Battle

IT was in the early summer. Captain William Andrews, a patient in a great eastern hospital, was experimenting with a wooden leg.

Out on the large veranda were many soldiers, both young and old—some with splints on their legs. All were convalescing, home from the war. Some would go back overseas, back into the grim battle of death—but not Captain William Andrews.

Inside the big hospital, nurses were rushing up and down the corridors with food trays. At the moment the captain was resting in a big chair in his room. His eyes followed the nurses but his mind was far away. A whiff of perfume from the flower-box filled with petunias and geraniums drifted in with the slight breeze. A pretty nurse set a tray of food on a table at his side.

"Mr. Steffan will be in to see you early this afternoon, Captain." Her smile was encouraging. Captain Andrews nodded, unsmiling, and sipped his postum. If she would only keep away from him. Her hair reminded him of Mazie. His Mazie, he once thought, but war had fogged everything. He didn't want to think of Mazie. Time had been when he held her in his arms. They had danced at college dances and Bill had been the team's best man. It had been only two hours since she had left his room.

"Oh, Bill," she had exclaimed at sight of him, "I knew you would be okay!"

"But I won't hold you, Mazie," he had replied, with such fierce irony that the girl had stepped back at his look and words. "No girl as lovely as you should be tied to a wooden leg." At least, not Mazie Barker, the doctor's daughter.

"But Bill, darling, you don't understand."

"I understand," he had assured her. "I'll not have any pity. In time you will forget." Then, gently: "There will be others without a scar."

"As if—oh, Bill, how can you?"

"This must be your last visit. This is final. I'm leaving soon, anyway."

For one long minute Mazie Barker had gazed at the man she loved, in painful acceptance, and, sobbing, quickly left the room.

Andrews had known the pain and cruelty of war. But this bitterness was new. If he had not loved Mazie with heart and soul, he could have stood this handicap with the rest. But he loved her and it cut deep. His tray had been removed unnoticed. He sat there wondering what his next move should be. A shadow filled the doorway and Andrews looked up.

"My name is Steffan." The man before him spoke with sincerity and interest. He held out his hand. "They told me of you when I was here last week. I'm driving out into the country. Want to come along?"

"Thank you, sir. I'll be rather cumbersome until I get the hang of this." He placed his hand on the new leg and the shock of no feeling shot a streak of red up to his temples.

"You'll manage." Steffan was confident and firm.

They had gone probably three miles when Steffan remarked: "I like to drive out this way, the sights I see along the road feed my soul. I understand you were an electrician before the war?"

"That's right, sir."

"Like it?"

"It was like food to me, sir."

"Then I'll show you something, a sight for tired eyes."

They had come to a turn in the road. "Over there," nodded Steffan, "is our power plant. The electrician in charge of is has made quite a name for himself. Yonder are the Timothy Falls where electricity is manufactured for the surrounding territory.

"The Falls are lovely in their powdery whiteness surrounded by these mountains

of rock with the green of lawn and flowers enhancing, if possible, their brilliant hue.

"When I'm down in the dumps I come out here and view nature for awhile, and every time I see something that builds my faith."

THEY had parked the car and now stood viewing the Falls. Andrew could find no words to offer. They walked on, his cane thumping the hard earth. They were on their way to the power plant. Not once did Steffan offer to help the man beside him.

"Take a look at this oddity," suggested Steffan, pointing directly in front of them.

Out there amid nature's magnificent beauty was a barkless, broken old tree apparently barren of life. Two long, knotted old roots stretched over the surface of huge rocks, on either side of the weather-beaten portion that was once a tree of life—their knotted, claw-like arms clasping the surface of barren rocks, prying into their depths, and disappearing out of sight under their heavy weight.

Extending from a limb, apparently dead, Andrews gasped in astonishment at a spray of green (like a Christmas table decoration) gazing up at the sun and basking in its warmth. That old tree, courageously seeking, prying, gathered from the good earth the sap and nourishment with its breast to enable it to pierce through the rugged surface above, and reach the warm health-giving light of the sun.

"It's a pitiful struggle," exclaimed Steffan, "yet the conquering tree breathes a lesson in our everyday lives. 'Labour in order to grow.' 'Seek and ye shall find.' How long the old tree has battled the elements can never be learned, yet the simple truth defies crushing, and points that it can be done"

"Faith is the word for it," observed Andrews.

"Exactly." Steffan spoke with finality. "It burned a lesson on my conscious existence the first time I saw it."

A lizard ran in front of them and disappeared behind a rock.

"This is part of Nature's wonderland," declared Steffan.

A few moments later they reached the power plant. The smooth, steady noise was music to Andrews' ears, and his quick eye gleamed with pleasure as Steffan pointed out different parts of interest.

Back at the car, Steffan placed his foot upon the running-board. He drew up his trousers and thumped his wooden leg with his knuckles.

"It has served me well," he stated, "just as yours will you."

"You, too?" Andrews gasped.

"Ever since World War I." Steffan spoke proudly. "And if there's a pretty girl in the picture so much the better. Once I was about to tell Janice I didn't want her pity. That was once. Janice is my wife now." He shook his head. "What I have done, you can do, lad. I'd like to take a needed vacation soon and I'd appreciate your services. How about it?"

Andrews was trying hard to control his quivering chin. "I'll give it all I've got, sir. Thank you, sir."

Back at the hospital, Captain William Andrews called a number, and only joy was reflected in the conversation over the telephone. It was plain he was talking to someone he loved.

BRITISH MISSION

DISTRICT ACTIVITIES

LIVERPOOL.—A Relief Society sale of work was held in the new hall of the Wallasey Branch on December 9th, 1944. Sister Willis presided and opened the sale. Community singing, refreshments and games were enjoyed by those present, several articles being put up for auction. The evening was concluded with a dance, the proceeds realising £20, which are to be used for curtains, floor covering, light fittings, etc., for the hall. About sixty people were present.

A very successful sale of work was held in the Wigan Branch on December 16th, 1944. All articles sold were made by Relief Society Sisters, under direction of Sister Mary Hartley, President. Work very dainty and showed real skill. The sum of £112 was realised for sale, which was followed by social and refreshments. We note with satisfaction the fine work done by Wigan since being re-organised.

Liverpool Branch held a children's party on January 6th, preceded by a visit to a pantomime, which twenty-three kiddies enjoyed, accompanied by three teachers and three "visitors" from U.S.A. A splendid tea was provided for all present, and each child was presented with a bag of candy given by our U.S.A. boys.

★ ★ ★

MANCHESTER.—On Saturday, December 2nd, 1944, Supervisor of Manchester District Relief Society, Sister Allsop, sponsored a potato pie supper. A bring and buy sale was also held, and the sum of £6 5s. was realised. Sisters of Hyde are working hard for their own Chapel in the future.

On November 18th, the Hyde Branch held in the home of Sister Avis Monks a potato pie supper, proceeds of which were for the Building Fund. Large numbers of Saints and friends brought useful articles to sell. The sum of £5 5s. was realised.

★ ★ ★

SHEFFIELD.—Bazaar held in Doncaster's meeting hall in december was opened by District Supervisor Mary Laycock. The target of £40 has now been passed. Relief Society members and Priesthood combined in making articles for this affair, and much commendable work was shown by all who contributed.

★ ★ ★

LONDON.—At a baptismal service, held in the South London Chapel on January 14th, Geoffrey Gardner Renshaw and Jeanetta Ruth Willmott were baptised into the Church. Brother Gardner is serving as a captain in the Canadian Army, and Jeanetta Willmott is the eldest child of President and Sister A. John Willmott of the North London Branch. The baptism was performed by President Henry Squires of the Aldershot Branch where Captain Renshaw has been attending. The new members were confirmed at the hands of President Willmott on his daughter and President G. F. Poole of the South London District on Brother Renshaw.

PERSONALS

BIRTHS AND BLESSINGS

ROSSITER.—The infant son of Sister Hilda and Louis N. Rossiter, born December 7th, 1944, was blessed on January 7th, 1945, by Brother Alfred H. Hewerdine and given the name of Norman.

★ ★ ★

MEAD.—The infant daughter of President and Sister William Mead of the South London Branch, born November 9th, was blessed by Elder George Bickerstaff on December 3rd and given the name of Ann.

★ ★ ★

MARRIAGES

COLEBY-BLOWERS.—Sister May Coleby of the Lowestoft Branch was married to Mr. James Blowers in the Lowestoft Chapel on December 3rd, 1944. The ceremony was performed by District President Frank Coleby. Sister Coleby recently filled a fulltime Mission for the Church in this country.

★ ★ ★

GROVES-TAYLOR. — Florence Irene Groves was married to Gail Roos Taylor of Clearfield Ward, Utah, on December 19th, 1944. The ceremony was performed by President G. E. Patey of the Liverpool Branch in the Liverpool Branch.

★ ★ ★

DEATHS

WHITAKER.—Ralph Robinson Whitaker, ardent worker in the Bradford Branch, passed away on November, 25th, 1944.

The funeral service was held in Woodlands Chapel, Bradford, on December 1st, 1944, Elder Fred Laycock officiating. Interment took place at Scholemoor Cemetery, and the grave was dedicated by Elder Charles Harrison. A memorial service was held on December 10th. Although blinded at the age of four years, Brother Whitaker was a shining example of the conquest of an unfortunate disability. He possessed a fine baritone voice and was a concert pianist. He is survived by his wife and eight daughters, twenty-two grandchildren and one great-grandchild, of all of whom he was intensely proud.

★ ★ ★

BASCOM.—We note with regret, the death, while on active service, of Charles Stanley Bascom, husband of Sister Jean Bascom, of the South London Branch. Brother Bascom was serving in the R.C.A.F. in Ceylon.

He lost his life in the finest tradition; in the act of saving those of his friends. A letter from the officer commanding his squadron describes how, while swimming off the beach on the south-west of the island, his companions encountered difficulties. He went to the aid of one of them and brought him to the shore. It was while going to the aid of the second friend that he was caught in the strong undercurrent and swept out into the surf. His body was recovered five minutes later, but all efforts failed to restore him. He was buried with military honours on December 4th, 1944. His life was a testimony of the Gospel and he was respected by all his companions. The C.O. says of him: "My squadron are grieved at his loss. We considered him a fine, upstanding man and respected by everyone who knew him."

★ ★ ★

MUSSER.—Readers and members of the Church in this country will read with regret of the death of Samuel S. Musser while serving as a captain in the U.S.A.A.F. in Arabia. He was operations officer in a combat cargo group, and had entered the service in 1942. He was one of the last Missionaries to leave England in January, 1940, and was at that time Associate Editor of the "Millennial Star," handing over that work to the present Associate Editor when he returned to America in the company of Elder Jack Adamson. He was born December 25th, 1919, and leaves a widow, Catherine Cutler Musser.

STAR SPEAKING AGAIN !

Circulation tells me that they have dropped nearly 100 subs. this month because some of you folks haven't renewed. Reader, will you help in this ? If you know of anyone who has just forgotten to post that sub., jog their memory for me. Oh, by the way, friend, remember I mentioned last month about getting another subscription ? Has it occured to you that if you all **did do that my circulation would be just doubled?** That would be a grand job of work, or should I say it **will** be ?

Don't forget me.

Address:

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LIVERPOOL DISTRICT

GOLD & GREEN BALL

SATURDAY FEBRUARY 24th 1945 at

Palais de Danse

WIGAN

ADMISSION BY TICKET 2/6

Intending visitors should write for accommodation to Horace E. Heyes, 75 Holt Street, Higher Ince, Wigan.

THE ARTICLES OF FAITH

Of the Church of Jesus Christ of Latter-Day Saints

1. We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ. (2) Repentance. (3) Baptism by immersion for the remission of sins. (4) Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organisation that existed in the Primitive Church, viz.: Apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

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